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ESSENTIAL TRUTHS AND FORMAL ERRORS OF
ORTHODOXY.

ESSAY IV.

The Orthodox Doctrine of Conversion and Regeneration.

ORTHODOXY knows only two states in which man can be found. Man is either in the natural state, and then he is totally depraved; or he is in the supernatural state, in which the chain of sin has been broken. He is either impenitent or penitent, either unregenerated or regenerate, unconverted or converted, a saint or a sinner.

There is no gradation, no shading-off, no twilight, between this midnight gloom and mid-day splendor. To the common eye, and in the judgment of their friends and neighbors, the people who enter a church seem of all degrees of goodness; and every one has good and bad qualities mixed up together in his character. But, as the Orthodox minister looks at them from the pulpit, they instantly fall into two classes, and become "my impenitent hearers," and "my penitent hearers."

Moreover, it is assumed that the distinction between these two classes is so marked and plain, that it can be

recognized by any one who will. Orthodox people inquire, "*Is he pious?*" just as they would ask, "*Is he married?*"

Moreover, the change from one state to the other is assumed to be so distinct and marked, that he who runs can read. One may say to another, "*Where were you converted?*" just as they may say, "*Where did you go to college?*" "WHERE WERE YOU BORN?" said an English bishop to Somerville, the Methodist preacher. "In Dublin and Liverpool," he answered. "Were you born in *two* places?" said the bishop. "'Art thou a master in Israel, and knowest not these things?'" replied Somerville.

On the other hand, it is quite common among Liberal Christians to doubt the reality or deny the importance of such changes altogether. With them, the Christian life consists, not in change, but in progress. In the Christian course, Orthodoxy lays the main stress on the commencement; Liberal Christianity, on the progress. The one wishes you to begin the journey, without seeming to care whether you go forward: the other urges you to go forward, without inquiring whether you have begun to go. According to one, Christianity is nothing but a CRISIS; according to the other, nothing but a DEVELOPMENT.

Now, is there any truth in this Orthodox view of man? any thing essential, substantial, vital? And is there any formal error? If there is, what is it? Is Christianity crisis or development, or both?

Common sense and the analogies of common life must answer, "Both." If Christianity is a life, it must begin with a birth; if a journey, it cannot be taken except we set out; if an education, we must determine to commence the education; if labor in God's vineyard, we must go into the vineyard, and begin. There are only two classes, — those who are alive, and those who are not alive; those who are

taking the journey, and those who have not yet set out; those who are studying, and those who have not yet begun to study; those who are at work for God, and those who are standing idle. The distinction into two classes seems, therefore, substantial and real. It does not follow, to be sure, that these two classes can be distinguished so easily by the eye of man; but they certainly can by the eye of God. Nor does this primary distinction interfere with other distinctions and many degrees of difference, — greater or less differences and degrees of progress, usefulness, goodness. Nor does it follow that those who are now on the right side may not change again to the wrong, and again to the right. There may be conversion, and *re-conversion*; but that, at any moment, every person must be either endeavoring to do right, or not so endeavoring, is evident. This view is confirmed by the New Testament: “No man can serve two masters.”

That, in the religious life, there should be both crisis and development, accords with the analogies of nature. The seed lies in the ground in a dormant state, perhaps for a long period. After a time comes a crisis; thrills of life vibrate through it; the germ is stirred; it sends its roots downward; its stalk pierces the mould, moving upward into light and air. After this great change, there comes a period of progress and development. The plant grows; its roots multiply; its stalk ascends, and divides into leaves. Then there comes a second crisis. The plant blossoms. In the course of a few hours, after weeks of growth, the bud bursts into beautiful petals, surrounding the delicate stamens and precious pistil. Then there comes a second long period of slow development. The petals fall, and the fruit slowly swells through many weeks of growth. At last, there comes a day when the fruit is ripe. Yesterday it was not ripe; to-day it is. This is the third crisis.

And so, in human life, long periods of development terminate in critical hours, — the seeds of another long growth. So it is in other things ; so also in religion.

The next position of Orthodoxy is, that man, in the second or regenerate state, is a new creature. It asserts the change to be entire and radical, and the difference immense. Not only the whole direction of the life is changed, but the motive power is different, and the spirit different. Instead of ambition, there is content ; in the place of sensitive vanity, there comes humility ; instead of anxiety, trust in God. The burden of sin is taken away ; the sense of our unworthiness no longer torments us : for God has forgiven our sins. Duty no longer seems arduous and difficult ; for there is joy in doing any thing for the sake of God. The law is written in the heart. We are born into a new life, the principle of which is faith. "The life I now live in the flesh, I live by faith in the Son of God." This faith enables us to see God as he is, not as a stern King, or a distant Power, or an abstract Law, but as a Friend, Father, watchful Providence, surrounding Love, inflowing Life ; Source from which we are always coming, and toward which we are always tending. This life of faith makes all things new. Old things have passed away, and the outward world is fresh as on the first morning of creation. Our inward and outward life are both new. We have new convictions, new affections, new aims, new hopes, new joys. Nature is new, life new, the Bible is new, the future world is new. Such and so great is the change which Orthodoxy assumes as the result of conversion.

And the experience of the whole Church, the biographies of the saints in every denomination, assure us of the substantial truth of this description. Even in churches which are not Orthodox, — churches like our own, which insist

more upon development than upon crisis, — observation verifies this description. Even those who do not expect such a change, nor believe in it, often come to it unexpectedly. In the course of each one's experience as a Christian minister, though he may never have insisted on the importance of sudden changes, and though he may be no revival preacher, he must have known numerous instances of those who seem to have passed from death to life in the course of a day or an hour. And is not this change, either sudden or gradual, that which makes Christianity a gospel? It is the good news, not of a future and distant heaven, but of a present heaven, — a heaven not outward, but inward; a present salvation from the power of sin; a present relief from the sense of guilt; a present joy and peace in believing; happiness in serving God; sympathy and good-will to man, instead of envy and uncharitableness; peace with God, with man, with ourselves, with our condition and circumstances.

That such a state is possible for every human being who desires it, is the good news which Christ brings; and the experience of ten thousand times ten thousand grateful hearts declares that it is a reality.

But now comes a difficulty in the Orthodox statement. Orthodoxy declares that this regenerate state is the result of faith, not of works; and that faith is the gift of God: and herein Orthodoxy follows the Scripture. Yet Orthodoxy calls upon us to repent and be converted, that our sins may be blotted out; and herein likewise Orthodoxy follows the Scripture. Is, then, conversion an experience, or is it an action? Is it something God gives, or something which he commands? Is it a duty to be done, or a gift to be received? Is it submission to his will, or joy in his love? a new life of obedience, or a new heart of faith? If it is submission, then we can all change our hearts at

once, and make ourselves love God and love man ; but who can love by an effort of the will? Yet, if the new life is a gift, then we have no power to procure it, and can only wait till God sees fit to send it ; and how, then, can we be called upon to be converted?

Here is a difficulty which it seems to me Orthodoxy does not solve ; and yet I think that a solution is to be found in a very simple distinction, which, like all other true and real distinctions, throws light on many other difficulties.

The distinction of which I speak is between repentance or conversion on the one side, and regeneration or a new life on the other side. Repentance or conversion consists in renouncing all sin, and resolving to forsake it ; in turning to God, with the purpose of submitting to his will and obeying his law. This conversion or repentance is an act proceeding from the will, and in obedience to the conscience. This is what God commands, and what we can and ought to do. Every conscientious person, every person who is endeavoring to do right and is ready to act up to his light, is a converted person. Every one who hates his sins, resists temptation, watches and prays against it, is a penitent person. This is the great, broad distinction between man and man. This divides all men into two classes, — those who, in their will and purpose, are for God, truth, and right ; and those who, because they are not *for* God, are really *against* him.

But, beside this broad distinction, there is another secondary distinction, — a distinction among those who are conscientiously endeavoring to do God's will. Among the *converted*, there are two classes, — the regenerate and the unregenerate. A man may be converted, and not be regenerate ; for a man may repent of his sin and turn toward God, and yet not have the life of love and joy which we have described.

He is under law, not under grace. He is struggling to do right, but is not borne forward on a joyful tide-wave of love.

If this be so, we may divide men into three classes, and not into two. The first class is of those who are neither converted nor regenerate; the second, who are converted, but not regenerate; the third, who are converted, and also regenerate. The first are like the prodigal in the parable, — living without God; the second, like the hired servants in the same story, — serving God for wages; the third are sons, serving from love, ever with their Father, and all that he has, theirs. The motive of the first class is selfish will, selfish pleasure; the motive of the second is duty; that of the third, love. The first are without law, the second under law, the third under grace. And so we might multiply distinctions. But is it not clear to common observation, that this threefold classification meets the facts of life better than the other? There are three degrees of character. There is the worldly man, who is just as good or bad as society around him leads him to be; whose virtues result merely from a happy organization or fortunate influences, but who has no principle of goodness, no purpose of righteousness, no serious aim in life. Then there is the conscientious man, who means to live, and does live, by a standard of morality; who has a serious aim, but who is not yet deeply and joyfully religious; whose religion, at any rate, is hard work, not confiding, childlike faith. And then there is the Christian believer, who has begun to live from faith; who begins to feel a higher life pouring into his heart from on high; who has help and strength from above. From his heart the burden has been lifted, and he has become again as a little child. He knows how to pray the prayer of faith. He may not be so very much better than the other in outward character; but he has the

principle within him which will make all things new, sooner or later.

The New Testament confirms this view of a threefold division. The Apostle Paul, who considers human nature to consist of three elements, — spirit, soul, and body, — divides mankind into the carnal man, the natural (psychical or soulish) man, and the spiritual man. The carnal man is he in whom the bodily instincts and appetites are supreme. "He is not subject to the law of God, neither indeed can be." The natural man is he in whom the *soul* is supreme: he is neither carnal on one side, nor spiritual on the other. "He cannot receive the things of the Spirit of God;" yet he is not in opposition and hostility to them, like the carnal man, whose mind is enmity against God.

Still more plainly does the apostle indicate the distinction when speaking of those who are without law, those who are under law, and those who are free from law and above it. The first state he describes in such words as these: "I was alive without the law once," — the glad, natural life and freedom before conscience is developed. But conscience does awake in all: "The commandment came, sin revived, and I died." When man sees that he ought to serve God, yet continues to serve the flesh and the world, he is spoken of as dead in sin; for all the principle of progress ceases. But if he does endeavor to do right, then Paul speaks of him as *under law*, and on his way to a higher state. That higher state he speaks of as being "delivered from the law, to serve in newness of spirit, and not in oldness of letter."

Thus we see that all religious experiences coincide. The experience of the Apostle Paul is exactly the same, in its essentials, as that of every soul, however humble, that begins and goes forward in the Christian life.

If this distinction between conversion and regeneration

be correct, it removes the difficulty in the Orthodox statement.

Conversion is an act; regeneration, an experience. "Turn ye, turn ye; for why will ye die?" is the command of the Old Testament. "Repent, and be converted, that your sins may be blotted out;" — "Repent, and be baptized, and ye shall receive the gift of the Holy Ghost," is the command of the New Testament. It is a duty to repent: but to become regenerate is not a duty; *that* is a gift, to be received afterward. God commands conversion: he bestows regeneration. Submission is an act of our own: faith is the gift of God. A change of outward life and conduct we can accomplish ourselves; at least, we can endeavor to accomplish it: but the change of heart, God himself will bestow.

Conversion, a turning-round, is necessarily instantaneous: it is a change. But regeneration, or reception of Divine Love, is a state, not sudden, but passing by gradations into a deeper and deeper life of faith and joy.

So, too, conversion may be repeated: we may often find that we have again turned round, and are going the wrong way. But the inflow of life, when begun, cannot be begun again. When God has touched the heart with his love, it is for ever lifted by that divine experience beyond the region of mere law. We can never forget it. These are the —

"Truths which wake
To perish never;
Which neither listlessness nor mad endeavor,
Nor man nor boy,
Nor aught that is at enmity with joy,
Can utterly abolish or destroy."

And herein lies the basis of the truth in the doctrine of the "Perseverance of Saints."

And, now, as to the evidences of the new life. Too

much stress, I think, has been laid on outward profession, ceremonies, religious language, religious acts. Because a man professes religion, it is no evidence that he is religious. Because he partakes of the Lord's Supper, or prays openly, or speaks in the habitual religious language of his sect, it is no evidence of his religious life. Many persons are quite comforted, if one, who has led an immoral life, says on his death-bed that he "trusts in the atoning blood of Christ." But this may be a mere word.

All ceremonies, prayers, &c., are means, but none of them are evidence, of a state. The only evidences are the fruits of the Spirit. "The tree is known by its fruits." "The fruits of the Spirit are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."

But the more important question always concerns ourselves: What is our own condition? By what signs can we assure ourselves that *we* are in the right way?

I will give one or two suggestions on this point.

Remember, that though a man may be converted, and not as yet be regenerate, he cannot be regenerate unless he is converted; that is, there can be no true piety, no love, no faith, no spiritual religion, except there be a sincere and determined purpose of righteousness beneath it. There may be true morality without piety; but there cannot be a true piety without a true morality. The law must precede the gospel. Conscientiousness must go before love, to prepare its way. "That is not first which is spiritual, but that which is natural; and *afterward* that which is spiritual."

The *first* question, therefore, to ask ourselves, is not, "Do I love God?" but, "Do I obey God?" Every man's own soul, if sincere, can answer that question. "If our heart condemn us, God is greater than our heart." "If our own heart condemn us not, then have we confidence toward God."

But, if we are obeying God, then let us believe in a higher life which God has to bestow; and, believing, seek for it. It is not earned, it is not a reward, it is not by works: but it is very nigh and close at hand; it is ready to be given to those who believe in it and look for it.

So if the question be asked, "Is man active or passive in this process?" the answer is, that he is active in conversion, receptive in regeneration.

So in regard to faith and works. "We are justified by faith;" but justification is the sense of God's forgiving love which is received into an open heart. Justification is not salvation: it is only a step in that direction, and a preparation for it.

And now we ask, "Why is it, if this new life is a gift, do not all good men receive it?" The answer is, "There are conditions. All good men do not believe in it. Some believe that duty is every thing; that Christianity consists *wholly* in obedience. They know nothing higher, and therefore seek for nothing higher. Regeneration they hear of, but think it something mystical, miraculous, unnatural, and, to say the truth, not very attractive. If they believed in a life of love and trust, a life free from the burden of anxiety, they would surely desire it."

Those also who believe in it do not always believe it is for *them*. They think it not meant for common people, in the midst of common life, but for some special saintship. They do not believe in this divine life flowing into every heart and soul, high and low, wise and ignorant, be it only sincere, honest, and believing.

Yet it is like the life of nature, which, in the abounding spring-time, comes down from the skies, and flows not only into the majestic tree, swelling at once its myriad buds, but also into every seed and root and weed, awakening them all.

This is what we need for peace, for real progress, for present comfort, for future joy.

It is communion with God, it is receiving his love, it is accepting his forgiveness, and living, day by day, as his beloved children.

THE MINISTER WE WANT.

A LETTER.

MY DEAR SISTER,—I have just had a long conversation with our old friend E.; who seems, and evidently is, very much interested in the future welfare of the Liberal Church. He is not anxious about particular opinions, but rather for the perfectly free discussion of every theological question; caring only for the highest welfare of our race in America, and the prevalence of those opinions which shall directly lead to charity, love of God, disinterestedness, and the fullest development of all the faculties of the mind, and the formation of the noblest character.

He regards the preaching of the gospel as the highest work that man has to do; but he thinks that it can be perfectly well done only by those who have been called to the work, and who are prepared for it from childhood. He has a very high idea of the importance of this preparation; and yet he holds opinions upon this subject, which, I confess, seem to me to be inconsistent. He thinks, for example, that a noisy, spirited, restless, mischievous boy will be more likely to make an excellent minister than a quiet, well-behaved, faultless child; that a mad-cap, who is always leader on the play-ground and on the river, or in

a tramp through the woods, will be much more likely, when he is on his knees by his mother, with his head in her lap, to form noble resolutions, and to abide by them, than the cold-blooded, good boy, who prefers his books to the foot-ball, the oar, or the nut-basket. He thinks that "Robinson Crusoe," the "Arabian Nights," "Fairy Tales," and Walter Scott, are better reading, for a boy meant for something, than any quantity of history, moral tales, and romances. Yet he professes, at the same time, to think that history is the all-important study; and that, if it had not been for the sermons of Old England and of New, the inhabitants of these countries would have been infinitely worse than they are in all respects.

He is a resolute advocate—I am not sure he is quite sane upon the subject—for the study of Greek; talks about the old heathenism of Homer, Hesiod, and Æschylus, as not only harmless, when the books are read under a Christian teacher, but wholesome; and he would, if he could, have every boy, intended for the Church, as good a Greek scholar as President Felton or President Woolsey or Prof. Crosby or Grote or Dr. Arnold. Indeed, he does not hesitate to attribute much of the eminent practical ability of all these scholars to the thorough discipline of their Greek studies.

Yet he thinks that one other thing is far more important than all these together; that the boy with such a destiny should be brought up under the delicate, patient, prayerful, loving (that is his word)—loving nurture of a devoted, earnest, Christian mother, and of an energetic, manly, Christian father. If possible, he should have both these guides: but the most important, immeasurably, is the mother; for, in most cases, he says, that, by the time a boy comes under the direct influence of his father, his

character has already received its stamp. He is to be what his mother's character and devotion decree.

Much as he values the most thorough intellectual education, — a Greek education, — he holds with Arnold, that, next to a boy's being a Christian, it is most essential that he should be a gentleman. Think of that! He confessed to me, that the coarseness and ill manners of some young men whom he met, who were said to be educating for the ministry, were hardly less shocking to him than some forms of immorality would have been.

Upon this point he insists more than upon any other. The business of a minister, he says, is not merely to teach theological and religious truths and the great principles of morality, but to recommend them, by his influence and his character, to be gracious, gentle, and courteous, and thus to form an atmosphere of refinement which shall be purifying, elevating, and ennobling.

The parish wants some one to look to as a model in good manners as well as in scholarship and character. The very persons who ought to be attracted by the minister would be repelled when they saw him sitting with his hat on, hawking and spitting, talking in the slang of the tavern, with one leg on the arm of a chair or upon the table. Now, true delicacy, and refinement of manners, cannot be assumed at a particular age: they come only from associating, through the forming period of life, with people of cultivation and refinement, with ladies and gentlemen.

I could not help thinking, all the time my old friend was speaking, — and I wish I could remember a fourth part of what he said, — of your dear Arthur. What a glorious minister he would make! He talks, I know, only of being a soldier; and how can a brave fellow like him help it,

when he hears that the Constitution, which he has been taught to regard as the best that was ever made, is in danger? That fiery, martial spirit of his, my old friend would say, is the very spirit with which to contend against the spirits of the powers of darkness. But this terrific war, I trust, will soon be at an end. God cannot look on, and see a dominion established whose corner-stone is perpetual slavery. And, when peace comes back, oh! may it last as long as Arthur lives, though he should surpass the age of his grandfather!

But the war against spiritual enemies, against ignorance and indifference, sin and irreligion, will last till the millenium.

Why should you not prepare him for this service? You will say he is too full of mad pranks; but there is never any thing mean or vicious in his pranks. How proud of him I felt when he knocked down that big boy, Jemmy M'D., for striking poor Kitty C., and overturning her apples, and then that he made him pick up all the apples! And, when you began to give him a lecture for having done it, his defence seemed to me to be perfect: "I could not help it, dear mother! How could I stand still, and see a great coward strike a poor little girl like that?"

And what could be better than his apology for climbing to the topmost branch of the sweet apple-tree in his grandfather's orchard, and gather the uppermost apple? He wanted to find how the sunshine, which had been getting into that apple all summer long, would make it taste!

But I must not go rattling on in this way any longer. Do, though, take what I have said into serious consideration; and believe me always yours,

F.

EXTRACTS FROM A JOURNAL KEPT BY A TEACHER OF
CONTRABANDS AT PORT ROYAL.

[The following extracts have been made, at my request, from the private journals of Frank E. Barnard of Dorchester, who recently died at Port Royal. The simple, childlike piety and the generous spirit of this young man must commend them to our readers. — Ed.]

Jan. 28, 1862. — Hear about “contrabands,” and decide I am ready to go to Port Royal as missionary, if God wills.

Jan. 29. — Immediately after morning duties, and review of the article on contrabands in November “Atlantic,” I started for Jamaica Plain, to Rev. J. F. Clarke’s, to offer my services as missionary in case any opening offered.

Feb. 10. — That I may go to Port Royal is still my hope. My prayer, though, is simply, “Thy will be done.” I am not anxious either way. Here or there, I will be “glad in the Lord.” God has a place for me; and, because this is so, I shall find it.

Feb. 20. — Suddenly summoned to appear before Mr. George B. Emerson concerning Port-Royal Mission. To-morrow will settle the question; till when, I live in hope. I am determined to rest in God.

Feb. 22. — Busy all the A.M. visiting the different members of the “Educational Commission,” and believe I am approved to go next Wednesday from New York. Am exceedingly happy about it. I will go in God’s strength alone, even as Jesus did.

Feb. 24. — At a meeting in Boston, we, the different teachers, listened to Mr. Pierce’s statement with great earnestness. I have already learned to love one or two of the young men.

May God’s blessing rest upon us all! That we are to

be saviors to this people, leaving our homes for their sakes, is glorious, if we do it for God's glory. My Father, may we know nothing else! May we prove it by our lives!

Feb. 28. — The Bible already seems to have new life, now I am about to go on this mission. Just now, I was struck with it while reading James. Each chapter seems a power, — seems just what I want. God be praised for this! Yesterday it was Rom. xii. I wanted: to-day it is James i., and so on. God be praised for this mission, the power of which deepens as I go on thinking of it!

No wonder usual studies are broken in upon. Prayer, however, is not forgotten. I am congratulated on every hand as having found my mission.

This has been an eventful month to me. I can review it only to praise God, and resolve on a more humble trust in Him who always consults our best good.

March 1, A.M. — My God, with help from thee, this month shall be lived more to thy glory than ever before. I will from henceforth know nothing but Jesus, and him crucified, that, like him, I may glorify thee; knowing, if I am crucified with him, I shall be glorified with him. O God! help me.

All is done but to bid good-by. I thank Thee for the prayers everywhere arising for us. Oh! hear, Father, and answer; and may thy Holy Book be the Book of Life to us all! May we feel the glad tidings, and be satisfied that we are permitted to bear them to our fellow-men! While we speak to these slaves on liberty, may we more freely offer the liberty of the gospel of Christ to these spirits in heaven!

May thy strength suffice, and thy will be done!

March 1, P.M. — On board "City of New York," with

delightful company. We will have religious meetings on board, I know.

March 3. — Found myself on board the "Atlantic," at 9.30, A.M., blest with the prayers of the K—— Family; and at 11.15, A.M., we steamed away, conscious that those behind follow us with their prayers, while the poor blacks have been drawing us for years. The party all go in good spirits, and all seem inspired with the same honest purpose.

March 6. — Beautiful day indeed! An impromptu meeting on deck. Soldiers and missionaries, G——, B——, R——, and others, took part in it. The soldiers sang well. That meeting will certainly be a live coal to us who engaged in it. Mr. Pierce then addressed us missionaries in the lower cabin. Other addresses were made, and we closed with prayer. God will bless us. Played games in the evening.

March 8, eight, A.M. — Mr. Pierce came among us earlier than usual, inquiring for "Barnard." I reported myself in "double quick" to receive my appointment to Edisto Island; and consider myself favored in getting to the island last captured, and the best of the group, I hear. I will be "glad in the Lord." I will walk taking his hand. I will strive to be faithful. I will ask wisdom from above. May God bless H——, who goes with me! We are good companions.

. . . . Later. — At 11.30, A.M., Mr. Pierce returned from shore with orders for us to accompany him to Hilton Head in a boat forthwith. Soon followed "Farewells!" and "God speed you!" from our companions. Four o'clock, P.M., found us ready to leave in the brig "Empire" for Edisto.

March 10. — At one o'clock, we landed at North Edisto; being carried ashore on a negro's back!

We were warmly welcomed and much encouraged by Col. Moore and the Provost Marshal. We were then carried to Seabrooks, where we found a paradise on earth.

We took up our quarters *pro tem.* at Whally's; over which, a negro, by the name of May, is driver. We almost forgot he was black, in his great intelligence.

Have seen to-day many newly arrived fugitives. Some were shot at in escaping. . . .

The flowers, the temperature, the scenery, the negroes, all tend to make it pleasant.

March 11. — This A.M., after a breakfast of hominy, coffee, and corn-cake, with no butter, no knife or fork, we called the blacks together, and recorded names, ages, and former masters.

After this we visited various plantations; going into cabins, and talking with drivers and women. 'Twas amusing to see the shyness of the little ones. Their politeness attracts. 'Twas a good answer one gave, when I asked him how he managed to escape. "Dun no, massa: God helped me." Rather wearied to-night.

March 13. — To-day, on our tramp to Edding's plantation, met a man just in from an expedition to capture his wife, twenty miles distant. He escaped with his life, but left her just *half a mile from freedom!* He was fired upon, but not hurt. Had been out four nights, living on marsh-root and raw potato. New arrivals each day from the "Main."

Am pleased with the prospect of settling soon in a good field. Happy withal in the Lord.

Father, may these people know the blessed liberty of the gospel of Christ! May I lead them to heaven, and, while I care for their mortal lives, break to them the bread of life!

March 14. — My furniture has come, and I am well-

nigh settled on Madam Edding's plantation. Truly my work has begun well. Truly it will not be in vain should I continue in this way, looking heavenward for strength. I have made Don Carlos driver on this plantation. Having called on the old people in their cabins, I gave notice that there would be a prayer-meeting in my house at sundown: when we had a most interesting hour, beginning with the reading of John xiii. 12, with comments; then prayer; then singing; then a prayer from Charles, very touching to me, remembering those left behind by me; then singing again. Then followed a shake "ob de hand" all around, and scrape "ob de foot," and a very decided gesture from the women.

March 15. — 'Twas raining this A.M.; which prevented my working among the people. Rode to the "commis-sary" to obtain sugar, rice, and candles: not back till two o'clock. Since then, till five, walking around the plantations, taking names, &c. Had a rousing meeting again to-night. Could not begin to get them into my room; so opened the folding doors: and such singing and more earnest prayer I never heard. I've had thanks enough for this institution of evening service: God will bless it. My heart is full of prayer to-night for self, for friends at home, for my distant brothers, for other friends, for the blacks, for the soldiers, for God's kingdom on earth.

March 16, Sunday. — At eleven, A.M., our meeting opened with singing and prayer: then preached to them from Phil. ii. 1-16. This P.M., gathered a very interesting Sunday school of about fifty scholars. Spoke to them of Jesus, and had some of the best singing yet. We said the Lord's Prayer together, and I read the story of Samuel. The little witches raised their hands as we pronounced the benediction!

March 18. — Morning occupied with riding to head-

quarters to report misdeeds of soldiers. Heard there of the sinking of the "Cumberland" by the "Merrimack," and of the loss of three of our party taken by the rebels.

Started the day-school this morning, with Hettie for teacher.

March 19. — Established my evening-school. . . .

March 20. — I am happy to-night in the Lord that he has permitted me to work here.

The poor blacks are inspiring me, while they feel that I am helping them. Their prayers lift me up. I feel as among the old people of God, not because I meet with Adam and Abraham, and Abel and Cain, but because of their simple way of speaking of God. This very night, I could not help thinking how safe liberty would be for such a people.

March 22. — Hardly had I finished breakfast, when orders came from head-quarters to report in two hours how many blacks would volunteer for Key West. Harnessing up my pony, I visited the several plantations, making stump-speeches; and procured thirty names, with hopes of more. . . .

March 24. — A busy day when I can surely write *faithful*. Enjoyed teaching the A B C's this morning, and the L M N O P's this evening. . . .

March 26. — . . . The event of the day was the arrival of fresh contrabands on this place, — friends and relatives of those already here. How they clasped hands and thanked the Lord!

March 27. — . . . Thirty-six rebels came over here to-day. The cavalry were out last night: one of the enemy killed. Unless re-enforced, we are captured! Very well, God is above all: may his will be done! Am tired; but must note down about the beautiful moss

which everywhere in festoons surprised me on my ride. . . . Slavery is weighing me down when I think of its horrors, and the danger these blacks are in. I believe they would fight to be free.

March 29. — I go to bed almost a used-up man. My poor horse actually did lie down by the roadside, unable to go on; and there I left him, some ten minutes distant from home.

Clothing, hoes, axes, harnesses, &c., arrived, make my heart glad; but how much more the letters brought by Mr. Rich! How could I help thanking God for them? 'Twas a day of jubilee as I read, riding along on horseback, and again in wagon, and again now. I retire too wearied to prepare for Sunday. God will help me while I work faithfully for him.

Having the rebels so near us, one would think, would startle us. I feel more for the blacks than for myself. I've about decided to suffer with them, if the island is in danger. . . .

April 2. — A driving, busy day.

The school occupied a deal of my time. The assorting, dividing, and distributing clothing was a hard job begun, requiring much wisdom and patience.

April 3. — . . . To-night, official notice to quit the island; soon probably. Not nervous about it. Great fire out to-night, but my light only from heaven. . . .

April 4. — The alarm-day.

Received orders to be ready at six hours' notice to be in camp with all my people. Notified all my foremen. Packed my trunk. Did not sleep much over-night; though the wakefulness was not so much from alarm as because of over-work. School as usual in the evening.

April 5. — Hear of the arrival of another regiment and a splendid battery, insuring our safety.

Eleven, P.M. — Blacks are singing ; and well they may, for a heavy load is off their minds to-night. They have been earnestly praying, I know. So near Sunday, and I've had no time to prepare for it ! Here are papers, a week old, not read ! Here is clothing to be distributed, this thing and that thing to be looked after : how can it be done ? God knows I work faithfully, and the negroes see it. O God ! I would be a burning and a shining light to them ; leading unto Jesus, who will bring all to thee.

Help us, O God !

April 9. — Worked hard all day, sending laborers to Hilton Head and Port Royal. Thirty out of my seventy able-bodied men volunteered, and five more will go to-morrow by my orders.

April 10. — Guns heard all day in the direction of Savannah. Heavy and frequent thundering until about two, P.M.

Many were in tears this evening as we missed the many absent ones. Cries for clothing frequent. Perhaps the hardest one to-night when a bed-covering was wanted ; “him having taken all.”

April 11. — Work in the field progressing remarkably well.

April 15. — As I read of clothing coming, my heart leaps for joy, — even tears come ; and again, when I remember I have been heard from at home, and they know me safe.

April 22. — Thanked God, because I couldn't help it, for the beautiful green cotton-fields. Evening-school surprised me with the good progress they have made. Wrote Mr. Pierce for more superintendents on this island, &c.

May 3. — Mr. Pierce here, and the “Oriental” at Hilton Head.

Money comes with Mr. P——; and now all is right.

I can sleep so sound to-night, and make up lost time! . . .

May 6.—Forty more “contrabands” arrived! May Heaven take them in charge!

May 12.—A very busy day. From early breakfast till dark, dividing Hilton-Head contributions of clothing and other useful articles: therefore a day well spent.

A day of gratitude. Oh! may this people feel what is being done for them by God in these little ways!

May 30.—Daphne says, “God bless them who sewed these things!” as she looks over the assortment of clothing newly arrived. Have been much occupied in assorting the same. Sold about thirty dollars’ worth, besides what I gave away; and now all are not clothed.

June 1.—A new month opens with a new consecration to God. O God! my heart is fixed, my heart is fixed. I will live unto thee. Thou wilt help me through the duties of this day. I cannot alone perform them; but, with thy help, the “yoke will be easy, and the burden light.”

June 20.—Up early to fulfil the order received yesterday for men for Hilton Head or Stonoe. No pleasant task, as it looks like desertion of the Edisto crops. A meeting to-night of church-members at my house. Really, they are superior characters, and I forget they are black. We will have a simple church, and God will bless us.

June 22.—While the rebels are being shelled across the river, a hundred and ten children are singing Union songs,—“America,” “Happy Land,” “School is Begun,” &c.; powder which will blow the foundation of Rebeldom to atoms. God bless our rebel friends with a peace on the true foundation,—even Jesus!

June 23.—. . . . Never did I enjoy a ride more than this evening, while thanking God for my first cotton-blossoms seen to-day; green corn too.

June 23, Sunday. — A blessed day, though interrupted somewhat by a soldier's visit. Preached from Job xxxvii. 21 : "For men see not the bright light which is in the clouds." Was blessed in my Sunday school : over a hundred pupils were present. Stories were read, and hymns sung. The evening meeting, too, was a pleasant one. I know these meetings are not in vain.

June 25. — A day when I have lived pretty close to God. Have found time to read more in my Bible than usual. Have been grateful, but not nearly enough so. Letters from home are my only wants ; but God has them in his care. I have enjoyed so much the last six months, I can almost say I am ripe for death ; for it is in Thee I have had comfort, and it is to Thee I shall go.

O God ! this earth is heaven. May I spread the glad tidings, till all around shall know it, and enjoy it with me !

O God ! I am sinful yet. 'Tis watching and prayer alone that will save me. May I be ready when the Son of man cometh ! Amen.

July 1, 1862, finds me a happy creature, wonderfully blessed with privileges ; for which, I would remember, I must give an account. May I be faithful, is my prayer.

I have enough now of this world's best. I only want a heavenly-mindedness to go with it.

July 2. — Busy enough. Removing Robert was the hardest thing for bad language. May God forgive him ! . . .

July 3. — Satisfied my own conscience in work to-day. . . . Good evening-meeting. Examined my school, and was pleased with progress made.

July 4. — My people were well fed to-day at my public meeting to praise God for his doings towards them. I enjoyed this ; but my church-meeting, immediately following, was a delight. Charles, Fred, Abraham, old Prince, and

myself, signed ; and so the church was started, over which I am settled *pro tem*. May God bless us !

July 6, Sunday. — A happy day, because spent in serving the Lord. Preached from Acts xx. 32. Spoke in the evening from Prov. xv. 3.

Had a good Sunday school ; and, this P.M., the communion service was impressive, I hope. “Thy will be done, O Lord !” is, more than ever, the prayer of my heart.

July 7. — To head-quarters ; then to De la C.’s ; then around to see Scipio’s and Ishmael’s crops, where I found cotton breast-high, and corn higher than my horse’s head, or my head on my horse, or my hand above my head !

Grateful for the same. . . .

After dark, got word a boat was in from Hilton Head ; and therefore sent for my mail. . . .

Stonoe being evacuated, our position is not enviable ; but God is our protector and friend, and his will is good.

July 8. — . . . Orders issued for the sale of no more whiskey. . . . Rebels were reported on the island this morning. . . .

July 10. — My heart is full, my cup running over. Happy all day ; grateful, but not half enough so : Lord, help me to be for the crop received to-day. . . .

July 12. — Shipped first corn to market ; say three loads from the old folks’ plantation. Am glad to know a market is to be established. Alden comes to see me ; but I am away with rations. I preach for him to-morrow. Every thing looks bright for the future.

[A blank in the journal, of twelve days ; during which the move was made from Edisto to St. Helena.]

July 26, Saturday evening, late. — Settled in my new home, — Dr. Pope’s mansion, St. Helena. What a glorious *unsettling* we have had ! I cannot review it to-night. I can only thank God I am here safe, and many friends

around me. Black without; bright *within*, where God dwells.

July 27, Sunday. — Again quiet is found, and rest; and on this Lord's Day I have a home. May it all speak to me of the rest promised in that home beyond, where is no night, but, all the time, God's glorious day, — a *home*, with opportunity to review the past, and remember what we have all been through! Thank the Lord. Just two weeks ago this hour, while riding along to exchange with Alden, I met Allen bringing word, "The island is to be evacuated to-day. The blacks are to go first, and all to be on the wharf to-night, with cattle, and all living creatures tamed."

So sudden was the order; and it was carried out, save a few old persons who remained at home, and others who had returned for more. That Sunday was the least of a Sunday I ever spent. Occasionally it did cross my mind, "This is the Lord's Day." I felt it to be so in more ways than one, and was the better for it. Being thrown from my horse was one event of the afternoon, when I narrowly escaped with my life. Packing, and fifty miles of riding with all this large family (four hundred and twenty to care for), was enough to use a man up; but God took care of us all.

The wharf, that night, was a hubbub and Babel unequalled, save when we reached Beaufort the second night after, and unloaded in the darkness.

This interval was the trying time. To think of human beings being thus packed, famishing with thirst and hunger, choked with bad air, packed among horses and pigs, poultry and old meat, was awful; but to find them, after all this, robbed of their bundles and blankets, was fearful.

Cruel was it to reload in such a hurry what was un-

loaded only a few hours before, and be packed again into a vessel doubtful of its ability to ascend the rivers, only to be removed to another afterwards.

Well pleased were we on Friday, July 18, to land on Helena, and pass a night in a house, after our five days' *experience* on board ship (I would have said *life*; but 'twas not *life*, only *getting along*). Our negroes were still houseless for the most part; some in cabins, some under bushes, some not yet arrived.

Another fearful scene followed, the next morning, — a search for luggage, and mourning for that which was lost, stolen, or smashed.

Nobly have they endured this trial; nobly have they refrained from fretting and quarrelling. Surely they seem to be a people chosen of God for some better portion.

This is the first night none are houseless; and on Monday we begin to work.

Truly God is working good out of all this evil.

July 28. — Moved Tony, and saw him well provided for; also other families. Phillips passed the evening and night in *our house*, where we planned reading the Bible together.

July 29. — Went to Beaufort, and rejoice in the thought of pay coming to our Edisto people. Had a glorious meeting on our piazza to-night.

Aug. 1. — A new month begun under good auspices, — the receipt of second payment of cotton-money for my people! This made my heart glad; but their cries for corn go down deep.

Too much tried have I been to record the doings of the past few days. The month has been the hardest of my life. Terrible has been the strain on my nerve and body; but God has kept the machine going, not so much for his glory as I could wish.

To ask my people to work while they are starving, is something I cannot do.

May the good God feed them!

Aug. 2. — Two children died yesterday with the fever. One felt it was through neglect, which troubled me.

The funeral was to-day; and, a few hours later, I married Adam to Hester. A good meeting.

Aug. 3. — Heard preaching this A.M. Held Sunday school this P.M., and preached afterwards in the village. The funeral met on the way was interesting, singing as they walked by the wayside. Had a little rest to-day.

Aug. 4. — To Beaufort. Got liberty to hold meetings, to marry and baptize, from Capt. H——.

Thanks, O God! for letters so brimful of love. . . .

Aug. 5. — It is fearful to think of Dr. B—— moving away.

O God! I am tired, but not tired of serving thee. "Thy will be done."

Aug. 10. — A hard time since the last record; knowing my people to be half-fed, and with much sickness. Cicero (Alden's foreman) died this week, with others. Food coming last night greatly relieved the people.

Aug. 12. — To Beaufort, where I got my Hayti papers, molasses for the people, &c., &c.

Little do they realize what a care they are. Thanks, O God! for letters from home. Thanks for places obtained for two or three of my men.

Drafting is begun North. O God! may our people have something more than union in view! May it be the advancement of thy kingdom!

Aug. 14. — Moved a family; and, better than all, married a couple — Hector and Charlotte — on the piazza. G——'s gift of clothes made me truly happy. Only

one hour before, I had been in distress, seeing so many old folks almost naked. Thank God, new times are near at hand. Hayti is in my mind to-night, and much of late.

Aug. 16. — Fed my people on crackers and molasses and salt,—the first time they have had the latter two since leaving Edisto. Can enjoy Sunday better for it.

Aug. 17, Sunday. — Preached from Joshua: "Choose ye this day whom ye will serve." Addressed Sunday school; baptized some candidates; wrote letters home. In the afternoon, Dr. H—— came over; when we preached "Hayti" most emphatically to the Edisto people.

A hard-working day.

Aug. 30. — Were I to express my feelings of late, 'twould be one continuous outpouring of indignation against the department for their holding back pay from the blacks. It is too outrageous. But I must be grateful for corn-money received to-night,—a great triumph through hard work.

Aug. 31, Sunday. — Preached to-day from John xiii. 15. An earnest discourse; well received. God bless the seed sown!

Sept. 1. — Resolved, while riding along, I was too grumbling in spirit. Was better all the day long for the prayers of that hour.

Sept. 2, Phillips goes.* Oh! what cares! "Cast thy burden upon the Lord, and he will sustain thee." I will do it.

• Gave my people a lecture to-day.

* S. D. Phillips returned to St. Helena Island after an absence of a few weeks, and died Dec. 5.

Sept. 3. — Miss T——'s first evening prayer and conference meeting. Truly a refreshing.

Phillips left to-day for home.

Sept. 5. — Letters from home make me happy. Gens. Saxton and Hunter go North. Something's up! Hope the President will decide upon emancipation. God bless the side of truth, and bring good out of this seeming evil! Thy will be done.

Enjoyed a heavenly talk with the mother of Edward, to-day buried. P—— did not get off.

Sept. 14. — Yesterday came letters and papers full of war-matters, which look dark. . . . "The Lord reigneth: let the earth rejoice."

Assuming charge of Phillips's people during his absence has its bright and dark sides. We have begun to pick cotton in earnest; though the caterpillar threatens to get ahead of us.

Sept. 20. — Phillips has this day sailed. How I miss that young man! — as much as a brother. Oh! how cares increase! God help me, and bless him on his journey! Bless the prayers for us all: O God! bless them.

'Tis a good day for me, — stormy without, pleasant and calm within. Enjoyed my morning's call on Miss T——; also my evening here all alone, occupied with to-morrow's sermon, — 1 Cor. vii. 21–24.

I know God will bless me.

Sept. 23. — Fever has got me at last. I have been doing too much. God's laws have been violated, and it is only right that I should suffer. God grant that I may patiently endure, and that this affliction may be a purifying fire!

"May Thy will be done" be my unceasing thought!

Oct. 1. — A new month to be spent in newness of life.

Thank the dear Lord, I am so far recovered as to enjoy the beauties of this royal day. Who ever dreamed of a day more lovely? My God, I thank thee for it, and for the strength coming with it. It is all thine.

So may I always feel, that I may be prepared for that day when each shall give an account of himself to God.

A new month it shall be. "It is good for me that I have been afflicted. I will pay my vows which I have vowed."

Oct. 2. — MOST GLORIOUS NEWS! LIBERTY IS PROCLAIMED THROUGHOUT THE LAND!

GOD BE PRAISED! OUR COUNTRY IS SAVED!

LET US WRITE IT IN BLOOD, AND REJOICE AT THE RECORD.

"IT IS THE LORD'S DOING, AND MARVELLOUS IN OUR EYES." LINCOLN IS HIS SERVANT.

Oct 5. — Got up, not feeling so well. The first thing I heard was the death of Demba on one plantation, and of Josephine's child on another. Attended the funeral of the former. Wanted to visit the village Sunday school, which I've not seen for weeks; but could not.

Oct. 6. — Riding up to the village, all the way on a walk, was rather hard; though, if I attempted to canter, it was worse, because of the severe pain in my head. No wonder I came home in a strong fever.

Oct. 7. — Fever all day; quite down again as far as strength goes.

A letter dated Oct. 10, written in an interval of fever, eight days before his death, closes with these words: "Heaven knows, I am too full to write; too happy for this world."

READING FOR THE SOLDIERS.

MORE money is needed for our Army Fund. The demand for reading-matter for the soldiers, especially for the sick and wounded in the hospitals, is much greater than our present means enable us to supply. We simply state this fact as an introduction to the following extracts from letters which testify to the good work our books and tracts are accomplishing; for we feel sure that nothing further need be said to induce our friends to give us all the aid required.

Rev. John C. Kimball, Chaplain of the Eighth Massachusetts Regiment, writes from Newbern, N.C., as follows:—

“Those tracts, ‘Companions,’ &c., that I ordered, failed to reach me before I left home. I regret it; for now I feel the need of them very much. The few which I happened to have were seized and read with the greatest avidity. Will you be so kind as to make me up a bundle to be forwarded by the first opportunity? I want a hundred and fifty ‘Soldier’s Companions,’ two hundred of each of the hospital tracts, and four or five hundred of each of the others.”

The “Relief Agent” of the Sanitary Commission, at Newbern, who is well acquainted with the army publications of the Association, having witnessed their good effects elsewhere, makes an application in these words:—

“I wish I had a *large* invoice of your army tracts and the ‘Soldier’s Companion’ for distribution in the camps and hospitals of this department. Your publications would be gladly received here, and would do great good. I am in a position to give them an extensive circulation.”

A chaplain belonging to another denomination, who received, at his own request, a large supply of our tracts for

distribution in his own regiment, and others located in the neighborhood of Suffolk, Va., writes :—

“The box containing the tracts, &c., arrived safely; and I am busily distributing its contents, so that, if possible, they may fall under the eye of each one in the regiment. There is no reading I have yet furnished them with that seems to them and to myself so profitable and pleasant. . . . If there is one man, who, above another, deserves the love and the care of the good, it is the ‘Man in Blue’; and it gives me pleasure to know, that, in proportion to their numbers, the Unitarians are doing more for him — more in intention, and more wisely — than any other communion.”

A gentleman in Philadelphia, who has given practical proof that he means what he says, by purchasing, for distribution in the hospitals, four thousand of our tracts, writes as follows :—

“Enclosed, please find the amount of bill for tracts of the ‘Army Series.’ Mr. Collyer’s ‘Letter to a Sick Soldier’ is really *just* what is wanted for our sick and wounded men. Boys in the hospitals at Frederick, Md., have told me they have read it and *re-read it five or six times*. God has indeed blessed the efforts of your Association. I take great pleasure in disseminating such excellent views.”

Every ten dollars we receive will enable us to distribute one thousand copies of this tract of Mr. Collyer’s, or of any other in the “Army Series.”

Rev. Charles J. Bowen, Chaplain of the National Hospital, at Baltimore, writes :—

“I acknowledge with many thanks the reception of your package containing tracts, &c. I read the ‘Letter to a Sick Soldier’ at our afternoon service last Sunday, and it produced a most happy impression. Nothing that is published compares with the works of the Unitarian Association; and many minds are enlightened by our cheering and cheerful views. I rejoice in the rich opportunity that is afforded me here of scattering so much precious seed.”

A young man, a private in a Massachusetts regiment, writes of "The Home to the Camp:—" —

"The tract you sent me has been distributed, and read and kept. You will find a copy in the kit of nearly every man in the company."

A chaplain refers to "The Home to the Hospital" in these words:—

"The tract you sent is thoughtfully read by patients and nurses, put under the pillow, and read again, and talked about, and prayed over devoutly. I have a thousand; and, as I am in charge of the hospital, I shall use them all."

Rev. Frederic N. Knapp, Agent of the Sanitary Commission at Washington, in acknowledging the receipt of a large box of books and tracts, says:—

"You can hardly estimate the value of reading-matter for these sick and wounded soldiers. With all the alleviations which can be secured to them, the days are long, and the time often drags heavily. The books, which are already in the hospitals, are constantly used. *You cannot add too many.* If you should send another package, allow me to suggest that you furnish us, for general distribution, with four or five hundred copies of the 'Soldier's Companion,' or some other book of hymns and songs. Those which you previously sent have been scattered through the regimental hospitals all the way from Newbern to Frederick City, besides some placed here in the general hospitals. We have recently had requests for the 'Soldier's Companion' from six or eight regiments, but were unable to furnish them."

Another box was at once sent, containing some four thousand tracts and twelve hundred "Companions;" and, in acknowledging its receipt, Mr. Knapp writes to the Secretary:—

"Allow me to thank the Association, through you, and for the Sanitary Commission, for this liberal supply of reading (and singing) matter. Although so large, it will be distributed with-

in ten days at furthest, and give 'aid and comfort' to a great many suffering soldiers. We shall then be ready and glad to receive again of your bounty for these poor fellows, who ask for books as if craving food."

This, friends, is the way our Army Fund is used. Will you not help us in such a work ?

Any contributions, however small, will be thankfully received ; and it is to be hoped no one will neglect to aid us, merely because unable to give a large sum. If all the persons to whom this "Journal" is sent would only contribute one dollar each, the result would be over *six thousand dollars*. As, however, it is not to be expected that many of our subscribers will heed this suggestion, we trust none, who can afford to give more than a dollar, will content themselves with that sum. Let them rather give the utmost their means will allow ; for there is no danger that the supply will exceed the demand.

Donations sent by mail should be addressed to

CHARLES C. SMITH, Esq., Treasurer of the American Unitarian Association, 245, Washington Street, Boston.

PHASES OF AMERICAN LIBERAL THEOLOGY.

IN the "Christian Review" for October, the able organ of the Baptist denomination, is an article on Unitarianism, with the above title, which seems to call for some notice on the part of those whose history it sums up, and whose fate it tells. The writer is evidently sincere, and his words are meant to be kind and charitable. Much that he says of us is true, in the censure as well as the praise. We shall agree with him, that Unitarianism is not likely to be popular ; to take hold upon the masses ; that it lacks the element

of "aggression;" and that, as a system, it is indefinite. His picture of the present condition of the sect, unfavorable as it is, has some reason in facts which cannot be denied. As the writer says, its churches are not increasing; it has declined in the city of its origin; and has taken no strong or large hold in the other great cities of the land. We may thank him, too, for the admissions which he makes, that "Unitarianism has presented communities surpassed for moral excellence by none on earth;" that it has "preached the character and life of Christ;" that it "has left doctrinal for practical Christianity;" that it has regenerated Orthodoxy, and brought Orthodox pulpits to "speak forth, more freely than they were wont to do, God's revealed will on all human relations;" that the "reflex influence of Liberal Christianity has given to the Christian Church a broader "sweep in her view of truth;" that it has an "elevated tone of thought and culture;" that it "presents more names of note, in proportion to the number of its adherents, than are found in any church of our American Christendom;" that "men of genius, of moral worth, of great intellectual power," whom "their fellow-citizens have called to high official position, have here found a genial home." Surely a system which has borne such excellent fruits as these; which has produced so high a style of life; has so exalted practical godliness; has given such life to dry and dead Orthodoxy; has proved so favorable to culture and social development; has satisfied the purest, the wisest, the best, and the most trusted men,—is not to be absolutely rejected as "unsuited to the wants of man's nature." Is it not an elevating and purifying faith which the world wants?

The writer describes three "phases" in Unitarianism, represented by three leaders,—Old-School Unitarianism, represented by Channing; Pantheism, or Rationalism, re-

presented by Parker; and the Broad Church, represented by Dr. Bellows. His tone, in speaking both of Channing and of Parker, is fair and moderate; and there is no word of vituperation or horror. He describes Channing as "a man of clear perception, of great moral vigor and energy, of catholic spirit, of broad and philosophic views, with a heart as large as humanity, and with deep reverence for all that is good: he was eminently fitted for leadership." It is not strange that the best men were willing to follow such a leader; and it is hardly a discredit that men still prefer the views of one so gifted, to the instincts of the masses, concerning sacrifices and a vicarious atonement, which are fully as much Pagan as Christian, and are by no means peculiar to any form of gospel faith. Is it not safe to err with one who *sees clearly, feels rightly, loves truly, and worships purely?*

Perhaps, however, this writer means to tell us (what some in our own body have maintained and reiterated), that our lack of vital growth has been owing to our defection from this first form of Channing Unitarianism. But he has some equally good words to say of the later Boston heresiarch, "a living man," whose "heart beat with humanity;" "of irreproachable life, taking broad and philanthropic views of men and things;" holding "the inquiring spirit by no ordinary power." It is singular that a system supported by such power and such a life should have waned so soon; and we can hardly think that it has died with its author, or that men have no care now for the theology which was consistent with and closely joined to such a humanity. The Unitarians, as they have since virtually confessed, did wrong in disowning so hastily, and with so little scruple, the teaching of this innovator; and now many of his rash opinions are not only accepted as truths in their small sect, but are taught by the scholars, divines, and prelates of the larger sects. The criticism of Jowett,

of Davidson, and of Bishop Colenso, is not very unlike that of the preacher in the Music Hall. While the death of Theodore Parker has removed his strong personality, the influence of his views, in this country not less than in Europe, was never greater than now. Unitarianism now does not "disown" or persecute those who agree with him; nor does Orthodoxy disown those of its ministers who take their turn with the Rationalists on the heretical platform. The popularity of many preachers of Orthodox name is in proportion to their approach to the style and the thought of this bold iconoclast, and preacher of practical righteousness.

The Broad-Church movement of Dr. Bellows is passed over by the writer of the article as of very little importance; having no promise in the beginning, and ending in no result. In his final view, Unitarianism seems to be as good as dead. It may live for a few or for many years longer, as an "heir-loom" in some respectable families; but its day for influence upon the community has gone by. It has lost its hold, so he thinks, upon the University of Cambridge; a matter upon which those who are upon the spot may not fully agree with him. Its churches are decreasing and are feeble. It fails because it leaves out the atonement of Christ, and begins with the assumption that human nature is pure and upright. However this may be, we shall not allow that the argument of majorities, in which the writer seems to set his trust, and to which he makes his parting appeal, is to outweigh the argument of wisdom and intelligence. If Unitarianism be a religion which light, knowledge, and a high moral standard, accept and prefer, we shall not believe that it will decline while knowledge and virtue are increasing. On the principles of this writer's argument, the decline of Liberal Christianity would be a sure symptom of moral and intellectual decay; a return to the time of narrowness, superstition, and vice. We

shall rather hold, that this lack of sectarian progress is explained by the wider diffusion of Liberal views. When the wise, the humane, and the excellent find their congenial teaching in churches of Orthodox name, there will be less need of a Unitarian sect to uphold those principles which have found such larger expression and such trustworthy shelter.

LIBERAL CHRISTIANITY IN THE MOST BENIGHTED COUNTRY IN EUROPE.

WHILE our kind critics at home are condoling with us on the decline of American Unitarianism, and are instancing the sale of churches, in neighborhoods which have lost their Protestant residents, as an evidence that the heresy itself is dying out, it is comforting to hear such accounts of the progress of liberal religious opinions in those countries of Europe which have heretofore been most hostile to all freedom of religious thought. In the pulpits of Holland, Orthodoxy is now no longer taught; and scarcely an eminent preacher in that land pretends to hold to the old Dutch Catechism, or the "stern Dordrechtian theology," as Dr. Bethune used to call it. In France, the number of Christian writers who reject the old dogmas is rapidly increasing; and every new volume of the "*Revue des Deux Mondes*," the leading periodical of the nation, startles the conservatives by some advanced theory in religious science. In Germany, the Orthodox re-action is checked; and the attempt to arouse a re-action in Unitarian Geneva has proved to be a failure. In the new kingdom of Italy, Protestantism seems quite as likely to follow the views of Socinus as the views of Calvin; and Tuscany, to receive back the spirit of that heretic which once she exiled. Orthodox

propagandism of the Scotch type is not likely, according to judicious observers, to make rapid headway in the lands just delivered from the tyranny of the priesthood ; nor will the fetters of a rusty creed suit those limbs which have just been unbound from the gilded chains of a ritual.

The last place where any sign of religious light would be looked for is Naples. In that city, Christian superstition has displayed itself in the grossest form, the worship of the saints has wholly displaced the worship of God, and the gospel has become only a form of fetichism. The regular miracle of the liquefying blood of St. Gennaro is expected on the appointed days ; and its failure would rouse a revolution, and, to many, forebode a day of near doom. That accurate student of men and manners, Maxime du Camp, asserts, from long residence among the Neapolitans, that the idea of praying to God alone, to an *abstract* God, never enters into the head of a Neapolitan. In this part of Italy, religion has had nothing to do with morals or with dogmas. As was quaintly said by a member of the Massachusetts bar concerning another sect, "It is all 'Church' with them ; and they do not care a fig about faith, or works either." Processions, expositions of relics, octaves of prayer, and spectacles in various kinds, have comprised the whole of Neapolitan piety. All Protestantism has been under anathema. No native could become an apostate there, more than a Moslem of Damascus could abjure the faith of the Prophet ; and the possession of a Protestant Bible, we might almost say of any Bible in the vernacular tongue, has been treated as a serious crime. In Naples, the Catholic religion has shown itself in a form more gross and material even than in Rome.

Since the Bourbon yoke has been thrown off, and Naples has been annexed to the free realm of Victor Emanuel, another spirit has begun to appear. A large part of the

priests and secular clergy, and not a few even of the monks, have openly arrayed themselves against the ecclesiastical dignitaries, to demand *reforms* in discipline, in morals, in methods of church government; and many are "dreaming" loudly of the primitive Church, and dwelling upon its simplicity, its purity, and its freedom. They take advantage of the exile of their refractory bishops (no less than forty-five of whom are at present separated from their sees) to think for themselves and to speak for themselves. The letter which sixty-one Neapolitan bishops sent to Rome for the recent Grand Council of Canonization, slavishly submissive in its tone, has been answered by a manifesto of more than *eighty-five hundred* Italian priests, mostly of the Neapolitan kingdom, demanding the abolition of the Pope's temporal power. Societies of priests have been formed to read the works of French liberals, such as St. Simon, Fourier, Proudhon, and the Père Enfantin. The temper of the Dominican Campanella, who would "reform all sciences according to Nature and the books of God," has come back to that city where he was a prisoner and almost a martyr. The priest Zaccaro is at the head of a society of more than four thousand adherents, bent upon liberalism, and likely to become formidable as a new schism, such as that of Ronge in Germany.

Before the overthrow of the Bourbons, it was forbidden, with severe penalties, to any Neapolitan to attend worship in the chapels of the Protestant embassies; where, indeed, the worship was hardly tolerated for foreigners. Now, M. Roller, the Protestant pastor, preaches freely to all who choose to hear him. At first, he thought it best to humor the superstitious habits of the people by allowing some of the images to remain in the chapel. But the Neapolitan radicals break their images when they break with their religion; and presently showed the good pastor that they did not want any half-way measures, by refusing to take of the

Lord's Supper while a wooden crucifix was left hanging on the wall. The Protestantism which these iconoclasts want is ultra Protestantism, free inquiry, a religion divorced from corrupting symbols. It is not without effect that the monument of Vico, the herald of the doctrine of progress, has been allowed to remain for a hundred years in the Church of St. Philip Neri. Many have understood the significance of that emblem, and have been prepared by it for the day of emancipation.

If Protestant chapels have not yet been opened in this Catholic city, a better guaranty for the progress of religious freedom has been given in the new system of public education. Not only is the University re-opened, but primary schools and normal schools have been established, which are eagerly and largely attended. In the University, the number of students is already more than ten thousand! The tendencies of teaching there may be judged from the prevailing philosophy, which is that of Hegel. We may expect that the results of this philosophy, as they have been shown in Germany, will appear also in the thought and the science of this new army of students. Evening schools for adults have already begun to rescue great numbers from ignorance and idleness. Some of these schools are taught by Protestants. The people, nevertheless, are not afraid to risk their children, but bring them where they will get the best instruction, as in the case of the school of Dr. Hill in Athens. Dulness now, and negligence, not heresy, are the fatal defects of a teacher in Naples.

And, besides these free schools, debating societies have been formed, which meet twice a week to discuss topics in religion, philosophy, morals, and common life; in which very free opinions are expressed, and the ceremonies of the Church are criticised. Men of the humbler class come in, and occasionally give utterance to views, which, a year

or two ago, would have sent them instantly to prison. One of the *populace* is quoted as saying that the ceremonies of religion are only its envelope. "What need have we of the ceremonies, when the *precepts* give us our food? A good deed is worth more than a procession; a gift in charity is better than a mass." From such an innovation as this, very important results for Liberal Christianity may be expected. A debating club in Naples!

King Bomba, Ferdinand II., denounced printing as "an invention of the Devil;" and, under his reign, the kingdom of the Two Sicilies had but a single newspaper. Now there are a dozen or more of newspapers, daily and weekly, in Naples alone, half of them on the liberal side, and one of them printing ten thousand copies. While the "Star of the South," the "Catholic," the "Defender," and the "Truth-teller," with more or less of vigor, advocate the principles of the ancient hierarchy, the "Column of Fire" ("Colonna di Fuoco") is conducted with great zeal by the liberal clergy, advocating the establishment of a national Italian Church on broad principles, and wholly independent of Rome. These papers are sold freely in the streets; and, in fact, any one may publish what he chooses, and sell it without hinderance.

Such are the signs of the time in what has been so long the stronghold of superstition, bigotry, and tyranny. A moral awakening is following political enfranchisement. Common schools, free discussion, and the investigation of truth, have begun to enlighten the people, and to give a better direction to their training than such harangues as those of Father Gavazzi. In the fifteenth century, the bold preaching of Gabriel Barletta was the glory and the marvel of the beautiful city by the sea. In the nineteenth, it may happen that the spot in Italy where Paul first landed, and the Church of St. John the Evangelist, where Pontanus, founder of the Academy of Naples, lies buried,

and in which its sessions still are held, may be the first of Italian cities and churches to hear, in the sweet tongue of the land, the words of that American teacher, who, according to a French admirer, united the mystic fervor of the beloved disciple to the practical wisdom of the Apostle to the Gentiles. We shall expect next to hear of an edition of Channing's Works at the shrine of St. Genaro, and under the shadow of St. Elmo.

MEETINGS OF THE EXECUTIVE COMMITTEE.

Jan. 12, 1863. — Present, Messrs. Stebbins, Emerson, Brigham, Newell, Barrett, Winkley, Smith, and Fox.

The Finance Committee reported on several subjects referred to them at previous meetings.

The Treasurer stated that he had just received, from the present owner of the Bridgeport-Church property, \$900, the amount of principal and interest due the Association; and, on motion made by him, a Committee was appointed to execute a quitclaim deed, and thus release the estate from the mortgage held by the Association.

In accordance with the recommendation of the Committee on Aid to Theological Students, it was voted to appropriate, from the income of the Perkins Fund now in the hands of the Treasurer, \$135 to students in the Meadville Theological School, to be distributed through President Stearns; and \$50 each to two students connected with the Cambridge Divinity School, who had made application for that amount.

The Committee on New-England Correspondence reported in favor of granting to the societies in Westford

and Montague, in response to their applications for aid, the sum of \$50; which report was adopted.

The Committee on Publications presented letters, which were read to the Board, from Rev. Frederic N. Knapp, Agent of the Sanitary Commission at Washington, and Rev. Charles J. Bowen, Chaplain of the National Hospital at Baltimore, thanking the Association for the books and tracts received, and requesting a further supply.*

The Committee on Western Correspondence presented an application for aid from the society at Fond du Lac, Wis.; but it was decided to defer action until the next meeting, in order that further information might be obtained.

At the suggestion of the Chairman of this Committee, it was voted to add another member; and Mr. Clarke was then elected to serve in that capacity.

After the transaction of other business, the Board adjourned to Monday, Feb. 9.

INTELLIGENCE.

THE church at Rockford, Ill., was re-opened on the first Sunday in January, after having been closed for some eighteen months. Mr. F. M. Holland, a graduate of the Cambridge Divinity School in the class of 1862, will supply the pulpit for the present.

Rev. GEORGE S. BALL, of Upton, has been elected Chaplain of the Massachusetts House of Representatives.

Rev. T. B. FORBUSH has resigned the charge of the society in Northborough, Mass.

Rev. CHARLES G. AMES, of Bloomington, Ill., has accepted an invitation to supply the pulpit of the First Church at Cincinnati, O., for six months.

* Extracts from these letters will be found on pp. 82, 83.

Mr. JAMES SALLAWAY, a graduate of the Cambridge Divinity School in the class of 1862, was ordained as pastor of the society in Billerica, Mass., on Wednesday, Jan. 28. The order of services was as follows: Introductory prayer, and reading from the Scriptures, by Rev. Charles Lowe, of Somerville; sermon, by Rev. Andrew P. Peabody, D.D., of Cambridge; ordaining prayer, by Rev. William Newell, D.D., of Cambridge; charge, by Rev. George E. Ellis, D.D., of Charlestown; right hand of fellowship, by Rev. James De Normandie, of Portsmouth, N.H.; address to the people, by Rev. Edward E. Hale, of Boston; concluding prayer, by Rev. Leonard J. Livermore, of Lexington; benediction, by the pastor.

 ACKNOWLEDGMENTS.

1862.	
Dec. 24.	From Rev. J. B. Wight, to make himself an annual member \$1.00
" 26.	" G. W. Skinner, to make himself an annual member 1.00
" 29.	" Miss E. P. Morse, as a donation 50.00
" "	" Rev. Dr. Briggs's Society, Salem, for Monthly Journals 24.00
" "	" Society at Hampton Falls, N.H., for Monthly Journals 4.00
" 30.	" Dr. I. S. French, to make himself a member two years 2.00
" "	" Society in Belmont, as a donation 16.00
" "	" Francis P. Denny, to make himself an annual member 1.00
" 31.	" Caroline T. M'Kown, to make herself an annual member 1.00
1863.	
Jan. 3.	" Rev. Dr. Osgood's Society, New York, for Monthly Journals 100.00
" "	" Rev. Dr. Bellows's Society, New York, for Monthly Journals 56.00
" "	" Rev. H. W. Foote, to make himself an annual member 1.00
" 5.	" Society in Dedham, for Monthly Journals 24.00
" "	" Society at Newton Corner, for Monthly Journals 32.00
" "	" Rev. S. S. Hunting, to make himself a member two years 2.00
" "	" a Lady in Boston:—
	For general purposes \$50.00
	" Meadville School 100.00
	" India Mission 50.00
	" Army Fund 10.00
	210.00

1863.			
Jan. 3.		From another Lady in Boston:—	
		For Meadville School	\$60.00
		„ India Mission	20.00
		„ Army Fund	10.00
			\$90.00
„ 6.	„	Miss J. Pomeroy, as third payment on life-membership	6.00
„ 7.	„	Society in Leominster, for Monthly Journals	23.00
„ 8.	„	Society in Fairhaven, as a donation	14.00
„ 8.	„	Society in Troy, N.Y., as a donation	50.00
„ 10.	„	Society in Grafton, for Monthly Journals	17.00
„ 10.	„	Leonard Wesson, to make himself an annual member	1.00
„ 12.	„	Society in South Danvers, for Monthly Journals	15.00
„ 13.	„	Society in Leominster, as a donation	52.00
„ 13.	„	Society in Athol, as a donation	10.00
„ 13.	„	a Lady in Wayland	1.00
„ 13.	„	Rev. J. Fisher and Rev. Ira Bailey, to make themselves annual members	2.00
„ 13.	„	Society in Pepperell, as a donation	5.00
„ 13.	„	Mr. H. H. Soule, as a donation	4.00
„ 16.	„	Charles Du Bois, to make himself an annual member	1.00
„ 17.	„	Rev. Horatio Wood, to make himself an annual member	1.00
„ 20.	„	Rev. J. F. Lovering, to make himself an annual member	1.00
„ 21.	„	Subscribers to Monthly Journal in Marblehead, ...	3.00
„ 21.	„	Rev. William H. Savary, to make himself an annual member	1.00
„ 23.	„	Subscribers to Monthly Journal in Northfield	3.00

ARMY FUND.

1862.			
Dec. 24.		From Rev. A. H. Conant	\$2.00
„ 30.	„	Miss Simpkins	5.00
1863.			
Jan. 2.	„	Atherton Blight, Esq., for three thousand Army Tracts	30.00
„ 5.	„	Ladies (acknowledged above)	20.00
„ 9.	„	a Lady in Taunton	5.00

Also the following sums, received from the places indicated, through Rev. John F. W. Ware; being the response made to his appeal in behalf of the Army Fund, in an address on "The Charities of the War:"—

		Amount already acknowledged	\$614.01
Jan. 6.	From	Rev. Dr. Ellis's Society, Charlestown	61.24
„ 16.	„	Rev. C. H. Brigham's Society, Taunton	99.94
„ 16.	„	friends in Rev. Dr. Putnam's Society, Roxbury, ...	150.00
„ 16.	„	Rev. C. C. Shackford's Society, Lynn	25.00
„ 26.	„	Rev. Charles Lowe's Society, Somerville	60.60
„ 26.	„	a Collection at Bedford-street Church, Boston, ...	
		Sunday evening, Jan. 25	118.25

\$1,129.04